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ABSTRACT

This paper seeks to clarify the current debate about studying peace in schools and classroom by exploring: (1) the breadth of concern encompassed by peace education; (2) the educational legitimation for studying peace and conflict in the classroom, and (3) curriculum implications of peace education. The problems of peace encompass violence and war, inequality, injustice, environmental damage, and alienation. At its 18th session held in Paris (1974), the United Nations Educational, Scientific, and Cultural Organization General Conference issued its "Recommendations Concerning Education for International Understanding, Co-operation and Peace." These recommendations listed the following major problems of humankind that students should study: (1) the equality of rights; (2) the maintenance of peace; (3) the insurance of human rights; (4) economic growth and social development; (5) the conservation of natural resources; (6) the preservation of human cultural heritage; and (7) the United Nations' role in solving such problems. The curriculum for peace education should sharpen awareness about the existence of conflict between people and nations, investigate the cause of conflict and violence, and encourage the search for alternatives. The curriculum should develop skills of critical thinking, conflict resolution, and political literacy. Attitudes to be developed include self-respect, respect for others, ecological concern, and commitment to justice. (SM)

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Studying Peace:

The Educational Rationale

ED289809

Dr. David W. Hicks

Occasional Paper No. 4
Centre for Peace Studies

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STUDYING PEACE:

THE EDUCATIONAL RATIONALE

DR DAVID W. HICKS

This paper has been recently revised and updated as one contribution towards the International Year of Peace.

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WAR, FAMINE, PESTILENCE,
POVERTY, SEXISM, RACISM —
THEY'RE ALL YOUR FAULT
PARKIN, BECAUSE
YOU DON'T LISTEN!
Mo.

1. INTRODUCTION

The intention of this paper is to clarify the current, often uninformed debate about studying peace in schools and classrooms. In particular it explores a) the breadth of concern encompassed by peace education and b) the educational legitimation for studying issues of peace and conflict in the classroom. It also indicates, in outline, some of the curriculum implications of peace education.

Once, when I was attending an international seminar at Strasbourg in the late 1970s, I was approached by one of the participants and asked about the state of peace education in Britain. I was uncertain about how to reply and prefaced my answer by saying that such a term was in fact seldom used in this country. We might, I explained, talk about education for international understanding, perhaps world studies or development education but peace education was not a term we used. On being pressed further I had to admit that talking about peace as such, let alone teaching about it, was somewhat un-British. My enquirer went away distinctly puzzled that peace was apparently not seen as a crucial subject for discussion in our schools.

Even a cursory glance at the educational and daily press during the first half of the 1980s would have revealed a very different scene, as the following headlines indicate: 'Give peace a chance', 'The dove in the classroom', 'Teachers cannot ignore pupils fears of nuclear war', 'Study war, not peace', 'Studying peace puts our freedom in peril', and 'Peace Studies for pupils rejected by education chiefs'. Indeed, this period saw unparalleled activity in debating the importance, or dangers, of studying peace in school. What, I wonder, would my enquirer of a few years ago now make of this British debate?

2. ORIGINS

Throughout human history there has always been an interest in, and a striving for, peace. Whilst the current interest in studying peace has undoubtedly been precipitated by growing fears of nuclear war, the field is both much broader than this and much older, being based on more than twenty years of academic research.

Young has described the origins of peace research as arising out of developments in the discipline of International Politics after the First World War.[1] During the interwar years peace was thus generally defined in inter-state terms. After World War II several new branches of research emerged from International Politics,

Peace studies plan defended

by Nick Wood TES- 7.5.82

Teachers pressing for the introduction of peace studies into schools this week rejected allegations made by Dr Rhodes Boyson, education junior minister, that they are simply a front for appeasement and surrender to totalitarianism.

Dr David Hicks, secretary of the 200-strong Peace Education Network, denied that teachers are planning to indoctrinate children into support for unilateral disarmament and pacifism.

D Hicks, who is director of the cen dies at St Mar- tin' Dr Bc ar p

it's true. It's wrong to pin people down to a political party – they are interested in peace for all sorts of reasons – humanitarian and religious for instance."

Dr Hicks added that the Government was deny childr the major p But he sai teachers to classroom".

Dr Boys Conservativ peace studi appeasemer

schools, as suggested in Avon and Nottinghamshire and elsewhere, could simply be an encouragement to lay down our arms and let anyone walk over us and destroy our society."

Peace study a classroom issue

SUN. TELEG. 16.5.82

By PAUL WILLIAMS, Education Correspondent

WAR and peace, nuclear disarmament and the new breed of super-missiles are becoming major issues in Britain's classrooms as more and more teachers join peace groups and introduce peace studies to the curriculum.

The growing concern about peace is behind three

with the Campaign for Nuclea Disarmament.

There is also a "Peace Ed cation Network," set up aft a conference last year spo sored by Atlantic College, t independent sixth form colle in Wales which runs a cour in peace studies.

Resolution of peace and conflict

TES- 14.5.82

The debate about peace studies raises many of the same issues, as well as doubts and fears, as does that about political education. The chances are that anyone who is outspok against the place of either one in the lum – shall we say, for example, Boyson – is also vehemently against Similarly, those with views about of political or peace studies are likely common ground.

Even the concept of spiritual literac orward at one school now undertaking tudies (page 14), carries echoes of the po teracy advocated by Professor Bernard Cri Hansard Society report, or the political con nce advocated in the HMI discussion paper 11–16 curriculum.

f peace studies, then, are to be accepte schools to any extent, some of the iculties and questions have to be dealt nst a background of, if anything, gn ical and emotional commitment e first obstac

Study war no more

TES-7/5/82

David Wright

Among all the gloomy news of cuts in education, it is most encouraging to discover a growth area, where money seems almost unlimited. pupils and teacher-volunteers are numerous and highly committed, and practical fieldwork of many types is available.

War Studies is the curriculum area is question. There has been less dis-

try battalion". The 38-hour field ex- ercise is particularly rewarding. And individual pupils from this school were selected for visits to Gibraltar Lisbon, and even the United States. Teachers and senior pupils ar praised for their long hours of worl And, "despite several junior office moving on to new teaching po there are sufficient men to

A moral issue?

Ian Philips TES- 3.7.81

Simon Wheeler (Talkback, June 12) is to be congratulated for dealing with the disarmament issue in the classroom, something too many teachers would rather leave alone. However, in the long term his quest for objectivity may rebound, and instead of his pupils becoming well informed, they may become misinformed

He apparently distrusts groups like CND because they argue emotionally, distort facts and are "political". Instead, to obtain his information on civil defence, he went to his Emergency Services Planning Officer.

These used to be very reticent inviduals, who have only recently come out of the closet to present an optimistic view of the effects of nuclear war. It

Peace on curriculum plan taken to the Government

by David Lister TES-

A deputation of officers from the National Union of Teachers met a Government Minister last week to discuss what the resolution on dis armament and the education servic passed at the union's annual confe ence this year would mean.

Mr Jack Chambers, NUT pre dent, who led the deputati emphasized to Mr Douglas Hu Minister of State at the Foreign Commonwealth Office, the imp ance of the union's resolution, explained why the union was involved in this area of Govern policy.

Mr Alf Budd, senior vice dent, told Mr Hurd that incr expenditure on arms was se resources in the edu

Peace and understanding

It seems that Rhodes Boyson's awful certainties about the twin horrors of peace studies and political education are not shared quite uncritically by his political master.

During a recent consultation session at the DES Dr Boyson was, I understand, sounding off in the manner his audiences love to hate: political education was bad enough, but what really made him nervous was peace studies – bound to be carried out by left-wing unilateralist loonies, etc, etc.

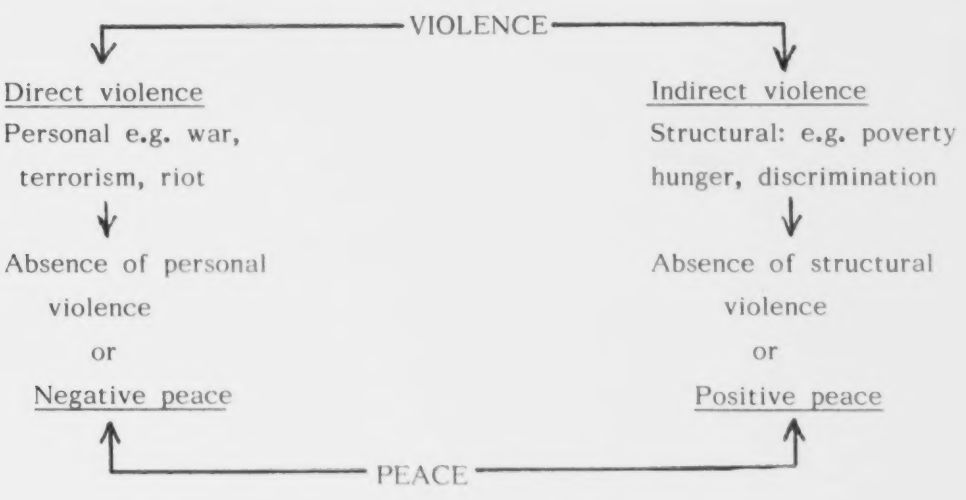
"That, Rhodes," said Sir Keith Joseph, lobking at him over his spectacles, "is an argument for *more* political education, rather than less."

Including War Studies, Strategic Studies, Conflict Studies and Peace Studies.

Early peace research, in the late 1950s and early 1960s, was particularly concerned with the Cold War and inter-state violence. Researchers were mainly concerned with contributing to government policy both in America and Europe. Later on in the 1960s it was seen that this focus was a rather narrow one, researchers had focussed on the problems of peace and conflict rather than on the solutions. The emphasis had also been on direct (personal) violence i.e. wars, terrorism and unrest, more on conflict than peace, with the result that peace was defined negatively as merely the absence of war (negative peace).

By the late 1960s and early 1970s researchers' attention was shifting from direct to indirect (structural) violence, i.e. ways in which people may equally suffer from the violence built into a society, via its social, political and economic systems. Such structural violence may also lead to death and disfigurement whether as a result of starvation, discrimination amongst minority groups or the denial of human rights. This broadening of concern amongst peace researchers to examine issues of freedom and justice also led to broader definitions of peace. Instead of just being the absence of war, it was felt that peace should also involve co-operation and non-violent social change, aimed at creating more equitable and just structures in a society (positive peace). Some of these differing emphases are shown in Figure 1.

Figure 1 DEFINING PEACE



If we are interested in studying peace then our interests must be broad. One leading peace researcher, Johan Galtung, has suggested that the problems of

peace are fivefold (Figure 2). They are those to do with violence and war; inequality; injustice; environmental damage and alienation. Turned round these four problems give four values which must underpin any definition of peace, i.e. non-violence; economic welfare; social justice; ecological balance and participation. More recently such ideas have been developed in some depth as part of a programme to explore 'preferred worlds for the 1990s.[2]

Figure 2 STUDYING PEACE

Problems of peace	Values underlying peace
Violence and war	Non-violence
Inequality	Economic welfare
Injustice	Social justice
Environmental damage	Ecological balance
Alienation	Participation

The World Directory of Peace Research Institutions published by Unesco lists some 300 institutions in over 40 countries which directly or indirectly are concerned with peace and conflict research. Within the U.K. the two main centres for peace research are the School of Peace Studies at Bradford University and the Richardson Institute for Conflict and Peace Research at Lancaster University. Both have established themselves as centres of expertise within the international field of peace research.

3. EDUCATIONAL CONTEXT

Whilst peace research has had little direct influence on education for peace in schools in the U.K. the two fields do need to learn from each other. Education for peace however, it is important to point out, comes in different forms in different parts of the world:

> For those in Europe who have learned through two World Wars how tragic it is for people to hate each other, an education for 'international understanding' is education for peace. For the Indian disciples of the Mahatma, it is in the great tradition of satyagraha and nonviolence that this education finds its roots. In...Japan, this field of pedagogy consists of a collective effort to keep alive the lessons of Hiroshima and Nagasaki. In the United States, the long decade of muddling through a war experience in Vietnam lends education for peace a different tone. Internal interracial conflicts in this country also play a role.
>
> To this list of different approaches, we must add all those who teach peace without calling it by name.[3]

Growth of interest in education for peace has been particularly rapid since 1980, not only in Britain but also, for example, in Scandinavia, Germany, the USA, Canada, Australia and Japan. Britain's long standing interest in education for international understanding was greatly strengthened by the deliberations of Unesco in 1974. At its eighteenth session, in Paris, the General Conference issued its Recommendation Concerning Education for International Understanding, Co-operation and Peace. This recommendation listed the 'major problems of mankind' that all students should study. They are:

a) equality of rights of people;
b) maintenance of peace; types of war; discrimination;
c) action to ensure the observance of human rights;
d) economic growth and social development;
e) conservation of natural resources;
f) preservation of the cultural heritage of mankind;
g) the role of the U.N. in solving such problems.

Member states responded to the Recommendation in various ways. Some countries, for example, carried out surveys of what was actually going on in schools.[4] In the U.K. the DES response was to issue circular 9/76 which was sent to all LEAs and voluntary colleges of education:

> The Secretaries of State attach importance to the message of the recommendation having the widest possible dissemination and impact and look to all those to whom this circular is addressed to consider the best ways in which, in their local circumstances, the recommendation can be used. In due course the United Kingdom will be required to report to Unesco on the measures which it has taken to implement the recommendation. The Secretaries of State are confident that the response from this country will be shown to be both sympathetic and constructive.[5]

The circular is important because it indicates official support for the concerns of the Unesco Recommendation which include the study of peace and conflict. During the 1970s the DES publication International Understanding: Sources of Information on Organisations was a valuable source of information and, subsequently, in 1978 Shirley Williams, then Secretary of State for Education, set up the Standing Conference on Education for International Understanding (SCEIU).[6] It is also important to recall the suggestion, made previously, that education for peace takes different forms in different countries. Thus the debate in the U.K. during the 1970s was phrased mainly in terms of education for international understanding, world studies and development education and the back-

ground to all these inter related developments has been described by both Heater and Hicks. Whilst these concerns have differing origins and emphases, they are best seen not as competing for curriculum time, but rather as offering different key concepts for curriculum planning e.g. international understanding, interdependence, development/underdevelopment and so on.[7]

What makes education for peace distinctive, it can be argued, is its focus on the twin concepts of peace and conflict. From these come other focussing ideas such as negative and positive peace (page 3), direct violence and structural violence, conflict resolution, non-violence, co-operation, participation and so on. Such concepts may be applied to issues at global, national, local, and also interpersonal levels.

It is important here to clarify the terms commonly used in relation to studying peace and conflict. The term Peace Studies can thus be applied to a course which examines the broad areas outlined in Figure 1 and other key concepts drawn from peace research. Peace Studies as a subject involves teaching <u>about</u> peace and conflict. It is rarely found in schools. The term peace education or education for peace refers to similar concerns, not seen as a special subject but rather as a cross-curricular concern. More importantly, the term education <u>for</u> peace is a reminder that the <u>way</u> we teach must be equally as important as <u>what</u> we teach. It is thus also about an approach to learning, for if peace is the goal then particular attention must be paid to means and ends. The relationship between content and form is seen as a dialectical one in which the form determines the content and the content determines the form. The medium is the message and if the message is peace, then the medium can hardly be un-peaceful. The form of education for peace thus:

> has to be compatible with the idea of peace, i.e. it has in itself to exclude not only direct violence, but also structural violence (which)...is there, and it takes the usual forms: a highly vertical division of labour which in this case expresses itself in one-way communication; fragmentation of the receivers of the communication so that they cannot develop horizontal interaction and organise and eventually turn the communication flow the other way; absence of true multilaterality in the educational endeavour.[8]

This important point about the process of education for peace is taken up again later.

4. RATIONALE

Even given the interests of peace researchers and the current concern about

global peace and conflict, does it necessarily follow that studying peace should be a classroom concern? An affirmative answer to this question can be given on at least three grounds. These are i) the general debate about curriculum aims; ii) research into childhood socialisation, and iii) the role of schools in relation to social and political change.

Curriculum aims

Various official publications over the last few years have offered guidelines in the current debate over common curriculum aims and objectives. Whilst it was never the intention that these publications should offer a coherent design it is important to note several recurring themes that are relevant to this paper.

For example, HMI contributions to the discussion on aims referred originally to eight areas of experience which the common curriculum should contain. Of particular reference here are the ethical, the social and political, and the spiritual. In talking about the primary curriculum it was said:

> today's world cannot be understood without some knowledge of Britain's role overseas today and in former years, and reference to this should certainly be included in the later primary school curriculum in a balanced and sensitive way as a means of helping children to understand our multicultural society.

And amongst the contributions to personal and social education in the secondary school should be "an introduction to the environmental, economic and political concerns likely to face any adult citizens".[9]

More recently in The Curriculum From 5 to 16 we have been reminded of aims such as the following:[10]

- to help pupils to develop lively, enquiring minds, the ability to question and argue rationally and to apply themselves to tasks, and physical skills;

- to instil respect for religious and moral values, and tolerance of other races, religions and ways of life;

- to help pupils to understand the world in which they live, and the interdependence of individuals, groups and nations;

From the above it is clear that whether we are talking in terms of areas of experience or educational aims the concerns of education for peace have much to contribute to, and have a quite legitimate place in, the curriculum of the

1980s and 1990s.

Childhood socialisation

Inevitably childhood socialisation has a large part to play in children's perceptions of the world. We need both to understand the likely effects of such socialisation on what does, and might, happen in classrooms and also consider what role socialisation might play in coping with the future:

> The bind that children are in - and they recognise that they are in it, to an extent that would astound most adults - is that they know they are being trained for role performance to maintain the society in which they are growing up and they realise that adults somehow expect them to make a system work that the adults themselves have had difficulty with...
>
> Children really do need socialisation for the role of change agents. It is to society's interest to prepare its new members for non-destructive change behaviours, since this enables necessary and inevitable change to take place with a minimum of hurt to the society and its individual members. When no provision for the development of innovative role-taking is made, then the stage is set for a necessary resort to violence to disrupt and destroy inflexible structures.[11]

We need to know, for example, about children's attitudes towards countries and cultures other than their own. Derek Heater has reviewed many of the studies on this and three points are particularly worth remembering. These are i) that children even as young as five are beginning to acquire likes and dislikes about other groups of people; ii) quite strong attitudes and prejudices may be formed prior to any factual knowledge; iii) between the ages of 8 to 12 children do seem to be potentially more tolerant and open and this period may thus be vital for any meaningful development of international understanding.[12]

Equally important is children's understanding of international relations and the research here has tended to concentrate on perceptions of peace and conflict.[13] Cooper in his study of some 200 children aged between 7 and 16 found that:

i) children had fairly well defined ideas of war and peace by 7 or 8;
ii) at all ages associations were mainly with conventional war;
iii) whilst younger children were primarily concerned with concrete aspects of war, as they got older the events and consequences became more important;
iv) the justification for war increased with age, whilst most 8 year olds

believed there could be no justification for war the majority of 15 year olds believed war was morally valid to punish an aggressor;

v) concepts of peace were much less well developed and seen more as a state of mind than a positive goal.

More recent work by Tolley has reviewed in depth American children's beliefs about war in general and, in this case, their attitudes towards and knowledge about the Vietnam conflict. Do we know enough about our children's concepts of peace and war? If they are worried about nuclear war, and many children seem to be, then what are the professional implications of this for teachers?[14]

One of the central concerns in peace education has also been to widen the debate on the nature of human aggression. Whilst it is currently popular to consider human aggression as an innate characteristic, exemplified by the work of researchers such as Lorenz, Ardrey and Morris, much research has also been carried out which refutes these ideas and focusses on the learnt nature of both aggression and non-aggression.[15] There is, of course, a long tradition of championing human goodness and, despite current levels of conflict throughout the world, it is this perspective which must hold out most hope for the future.

Views of education

All educational documents, from the school prospectus to the 'official' publication, embody particular views of education which may also form the basis of particular teaching strategies. Four broad traditions can be identified.[16] In essence these are:

- the 'liberal humanitarian' tradition which is primarily concerned with passing on the basic cultural heritage from one generation to another;
- the child-centred tradition which values self-development, self-reliance and social harmony for the individual student;
- the utilitarian tradition which sees the main job of education as equipping students to go well-prepared into an already defined situation;
- the 'reconstructionist' tradition which sees education as a potential instrument for changing society.

Education for peace, by its very nature, has to be child-centred (valuing the person) and reconstructionist (valuing positive peace). Studying issues of peace and conflict, whether in interpersonal or global terms, would certainly need to be part of such a tradition. In relation to these two historical traditions education for peace is not only true to its own goals of peace and justice,

it is also particularly appropriate to the turmoil of the late 20th century. The rates of social, political and economic change that we face require pupils who can not only learn to be self-reliant but also pupils who can be flexible and adaptable.

Studying peace, in its broadest sense, can therefore be justified both by reference to discussion on curriculum aims (the ethical, social and political areas of experience), to work on childhood socialisation (attitudes to other people, to war and aggression) and to recognised traditions in education (child-centred and reconstructionist). It is interesting, however, to compare this underlying rationale for studying peace with the initial terms of reference used in the current debate about education for peace.

5. A GROWING INTEREST

It began as a professional plea for help. The first reference to education for peace in the educational press arose out of a genuine concern: "What should we tell our pupils?" Michael Reidy first voiced the problem in the Autumn of 1980 writing in the 'Talkback' column of the Times Educational Supplement: "Sir, would you tell us if the bomb was going to drop?' When the first former raised his hand at the beginning of the drama period, I had not expected his question to render me speechless."[17] By the Spring of 1981 public discussion on disarmament and the nuclear option had reached levels unknown for twenty years. How should teachers be responding in school? In trying to find out what was already going on Rick Rogers wrote:

> How many schools give children the opportunity to learn and discuss the issues surrounding nuclear weapons?...the evidence reveals only a few do so, but that many schools would like to, given the right kinds of materials - and courage.[18]

Because of this initial concern about nuclear issues the term 'peace studies' became, for some people, very narrowly defined. Any appraisal of what was actually going on in schools would have shown that education for peace involved a much broader concern and, in fact, was a more common label in schools. One noteworthy exception was the course pioneered for the International Baccalaureat at the United World College of the Atlantic, an independent international sixth form college in South Wales.[19]

In the Spring of 1981 teachers' unions entered the debate with the NUT and NATFHE issuing a joint statement on Education for Peace.[20] It called for action in three main areas:

i) the development of peace studies both as a subject in its own right and as a focus across the curriculum;

ii) the monitoring and development of materials appropriate to teaching about issues of peace and conflict;

iii) appropriate means of professional development for teachers through in-service training and secondment.

Other bodies were already beginning to address such problems in diverse ways. A group of teachers in Bristol set up and obtained funding for the Avon Peace Education Project which in particular focussed on conflict analysis and positive ways of handling conflict resolution in schools. At the same time several Local Education Authorities set up working parties to discuss possible guidelines and suggestions for schools.

The first phase of the education for peace debate was thus largely introspective. It involved beginning to answer questions such as 'What should we do?' 'What is being done already?' 'What else needs to be done?' Teachers were also beginning to realise that a concern over the nuclear issue could be placed in a broader context, education for peace had a breadth of concern, an international dimension and historical roots.

Some politicians however saw the debate in very narrow terms and certainly not one which was a proper professional concern for teachers. An interest in studying peace equalled commitment to unilateral disarmament, which equalled a pro-Soviet stance, which meant appeasement and surrender being taught in schools. Such attacks, however, only led to an increased interest in what was actually going on in schools and a realisation that peace education needed to establish both its parentage and its credentials.

> One point on which the evidence is mounting is that young people themselves are asking for peace studies, even without the influence (or otherwise) of their teachers. And what HMI said about political education...'The aim is to give pupils knowledge and tools for informed and responsible political participation', holds true about peace studies.[21]

The second phase of development saw peace education clarifying its parameters and becoming more rooted at LEA level. Thus from an initial interest in how to teach about nuclear issues teachers began to appreciate both the breadth of concern of peace education, as already outlined on page 4, and the implications

of its stress on classroom process. Thus a number of LEAs set up working parties and have published guidelines. These include Nottinghamshire, Avon, Newcastle, Wakefield, Barnsley, Manchester and Lancashire.

In 1984 Sir Keith Joseph, Secretary of State for Education, in an address to the National Council of Women of Great Britain said that children should learn about peace and war in school, that if asked teachers should explain their own viewpoints to children, as well as explaining that other people held differing viewpoints. On the same occasion John Slater HMI, Staff Inspector for History, identified peace education as part of "a very long and honourable tradition in the English curriculum...in which teachers accept that one of their roles is to help young people understand the world in which they live and in particular the processes and machinery by which political decisions are made - the tradition of 'civics'."[22] During the same year the country's first DES Regional course on education for peace was run in the north-west of England.[23]

At the same time this second phase of development, was marked by a series of renewed attacks on 'peace studies' varying from the genuinely concerned to the somewhat hysterical. In all cases education for peace was construed as a concerted attempt to indoctrinate pupils into uncritically accepting unilateralist arguments over defence. The critics, it should be noted, tend to come from the right of the political spectrum and hold very conservative views about the aims of education.[24]

It is important in this context to remember that education for peace is particularly concerned about issues of indoctrination and bias. Snook, in exploring the possible criteria for indoctrination, argues that method, content and consequences all fail as criteria and that intention is paramount. "Indoctrination", he writes, "suggests that someone is taking advantage of a privileged role to influence those under his charge in a manner which is likely to distort their ability to assess the evidence on its own merit. The positive intention to bring about this state of mind is sufficient for the application of the term to his teaching."[25] The checklist of objectives for education for peace, set out below, makes it quite clear that teachers and others supporting such developments are concerned about helping young people identify bias whatever its source. It is also important to recall here the distinction that Crick and Porter make between substantive and procedural values. Thus whilst we may want children to learn to choose for themselves over differing substantive values, procedural values such as 'respect for truth', 'respect for reasoning', 'fairness' and 'toleration' are essential for any study of politics or peace.[26]

The third and current phase of development is one in which LEAs are quietly implementing policy and teachers improving their practice. The appointment of a full-time worker to the Peace Education Network is also an important step in providing support and resources for teachers.[27] It may also be that this phase involves a slow dawning of recognition amongst some critics that their attacks have been misplaced. On Radio 4's programme Brainwaves in August 1984 Roger Scruton, one of education for peace's most adamant critics, was faced with a good example of education for peace in action as a group of Sheffield pupils discussed the Vietnam war, with the teacher encouraging a wide variety of opinions to be expressed. This did not match Scruton's pre-conceived image of education for peace: "What we just heard was not the teaching of a controversial issue, it wasn't political at all, it was about moral education." The critics, it has to be said, "see conspiracy where there is none, consider teachers to be generally unprofessional and basically mistrust children."[28]

6. THE CURRICULUM

Why teach about peace and conflict?

What, in short, are the aims and objectives of education for peace? Perhaps, first, a definition is appropriate:

Education for peace attempts to:

i) sharpen awareness about the existence of conflict between people and within and between nations;

ii) investigate the causes of conflict and violence embedded within the perceptions, values and attitudes of individuals, as well as within the social, political and economic structures of society;

iii) encourage the search for alternatives, including non-violent solutions, and the development of skills necessary for their implementation.[29]

The overall aim of education for peace is thus to develop the skills, attitudes and knowledge necessary to resolve conflict peacefully in order to work towards a more just and less violent world.

Further elaboration of such an overall aim can take place in various ways. The document from Nottinghamshire LEA proposes ten main aims of education for peace which are set out below in Figure 3. For each aim the report then goes on to detail "some leading curriculum and policy questions" and "some relevant curriculum ideas."[30]

Figure 3

NOTTINGHAMSHIRE LEA: AIMS OF EDUCATION FOR PEACE

1. To understand the meaning and implications of peace and to foster the ability to strive for peace in relationships between individuals, groups and nations.
2. To establish a sense of responsibility for one's decisions and actions.
3. To develop an understanding of the inter-dependence of individuals, groups and nations.
4. To understand the nature and sources of conflict and to examine, understand, evaluate and use methods of resolving conflict.
5. To appreciate some of the biological and social factors which influence human behaviour.
6. To develop an understanding of justice and welfare within and between individuals and societies.
7. To understand the nature of power and the way in which power relationships influence individuals, groups and nations.
8. To encourage attitudes which will develop respect and a sense of personal responsibility for: i) individual freedom and human rights; ii) cultural diversity; iii) the environment; iv) co-operation both within the classroom and outside; v) thinking within global as well as national, local or sectional frameworks.
9. To develop self-awareness, understanding of others, and the skills necessary to enable individuals to play an effective part in building more just and peaceful relationships.
10. To develop co-operative and participatory teaching methods which will be consistent with the above.

Another possible approach is shown in Figure 4. It is based on ideas originally developed by Robin Richardson in the context of world studies and multicultural education.[31] This is not necessarily intended as a 'blueprint' for education for peace but rather as a preliminary checklist which can be used before, during and after both curriculum planning and classroom teaching.

What might one teach?

In other words, what facts, skills and attitudes should we be concerned with in education for peace? Some suggested objectives are briefly elaborated on in Figure 5 below.

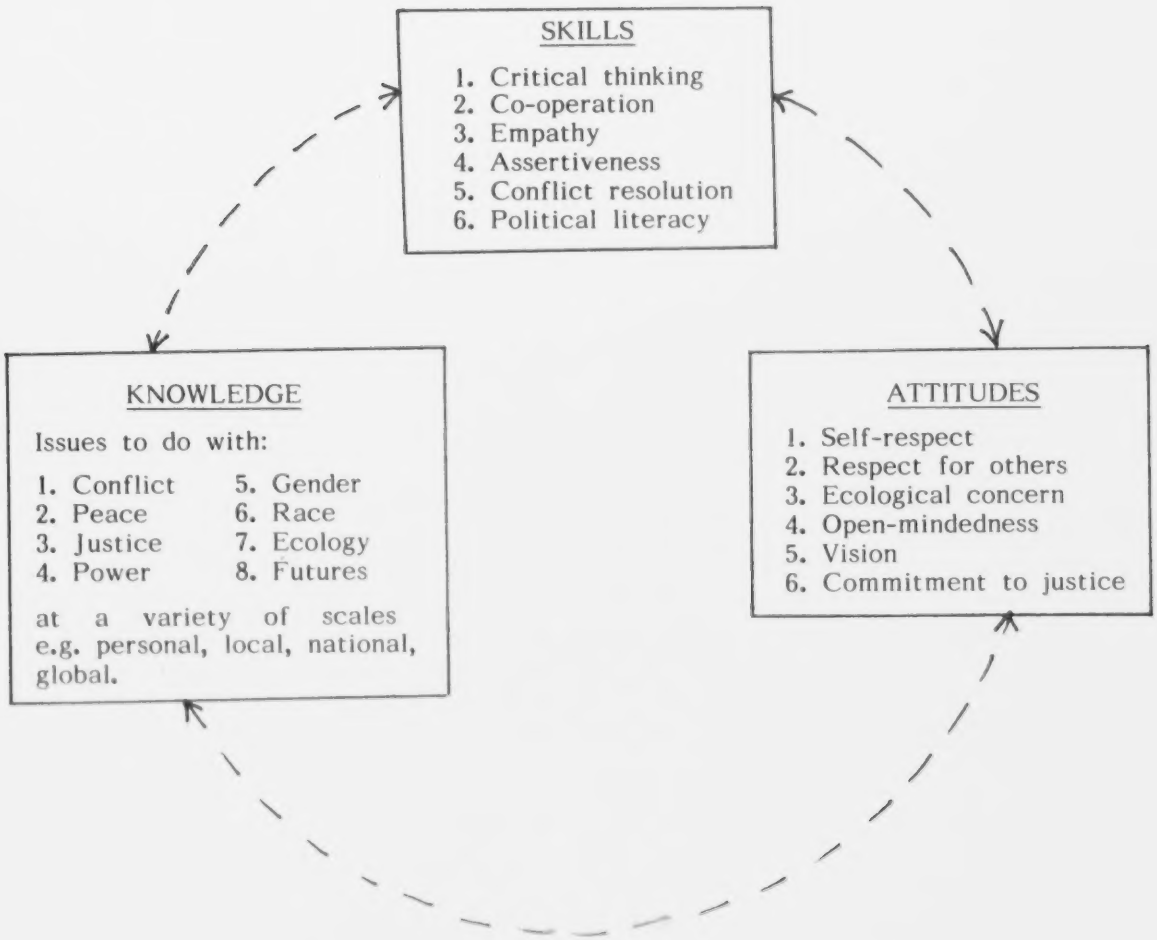


Figure 4 EDUCATION FOR PEACE: A VISUAL SUMMARY

Figure 5

EDUCATION FOR PEACE: A CHECKLIST OF OBJECTIVES

SKILLS

1. Critical Thinking

   Students should be able to approach issues with an open and critical mind and be willing to change their opinions in the face of new evidence and rational argument. They should be able to recognise and challenge bias, indoctrination and propaganda.

2. Co-operation

   Students should be able to appreciate the value of co-operating on shared tasks and be able to work co-operatively with other individuals and groups in order to achieve a common goal.

3. Empathy

   Students should be able to imagine sensitively the viewpoints and feelings of other people, particularly those belonging to groups, cultures and nations other than their own.

4. Assertiveness

   Students should be able to communicate clearly and assertively with others i.e. not in an aggressive manner which denies the rights of others or in a non-assertive manner whch denies their own rights.

5. Conflict Resolution

   Students should be able to analyse conflicts in an objective and systematic way and be able to suggest a range of solutions to them. Where appropriate they should be able to implement solutions themselves.

6. Political Literacy

   Pupils should be developing the ability to influence decision-making thoughtfully, both within their own lives and local community, and also at national and international levels.

ATTITUDES

1. Self-respect

   Students should have a sense of their own worth and pride in their own particular social, cultural and family background.

2. Respect for Others

   Students should have a sense of the worth of others particularly of those with social, cultural and family backgrounds different to their own.

3. Ecological Concern

Students should have a sense of respect for the natural environment and our overall place in the web of life. They should also have a sense of responsibility for both the local and global environment.

4. Open-mindedness

Students should be willing to approach different sources of information, people and events, with a critical but open-mind.

5. Vision

Students should be open to, and value, the various dreams and visions of what a better world might look like both in their own community, in other communities and in the world as a whole.

6. Commitment to Justice

Students should value genuinely democratic principles and processes and be ready to work for a more just and peaceful world at local, national and international levels.

KNOWLEDGE

1. Conflict

Students should study a variety of contemporary conflict situations from the personal to the global and attempts to resolve such conflicts. They should also know about ways of resolving conflict non-violently in everyday life.

2. Peace

Students should study different concepts and examples of peace, both as a state of being and as an active process, on scales from the personal to the global. They should look at the work of individuals and groups who are actively working for peace.

3. Justice

Students should study a range of situations illustrating injustice, on scales from the personal to the global. They should look at the work of individuals and groups involved in the struggle for justice today.

4. Power

Students should study issues to do with distribution of power in the world today and ways in which the unequal distribution of power affects people's life chances. They should look at ways in which people and groups have regained power over their own lives.

5. Gender

Students should study issues to do with discrimination based on gender. They should understand the historical background to this and the ways in which sexism operates to the advantage of men and the disadvantage of women.

6. Race

Students should study issues to do with discrimination based on race. They should understand the historical background to this and the ways in which racism operates to the advantage of white people and to the disadvantage of black people.

7. Ecology

Students should study a range of ecological issues relating to the local and global environment. They should understand the historical background to these and the changes that are needed in order to maintain the planetary ecosystem.

8. Futures

Students should study a range of alternative futures, both probable and preferable. They should understand which scenarios are most likely to lead to a more just and less-violent world and the changes necessary to bring these about.

From this list of objectives it can be seen that the substantive subject matter can be grouped under eight broad headings. Thus a course could look at a whole range of conflict situations, learning how to analyse and resolve them, at levels ranging from the personal to the global. It could, in particular, look at conflict resolution in schools with attention being drawn to non-violent solutions. It would look at issues to do with peace and justice whether in relation to the arms race or world development or perhaps local urban issues. It would also focus on issues of power and discrimination with particular reference to gender and race. Neither would it forget the natural environment against which all such endeavours take place and which is itself under threat. Throughout the study of these themes at different levels the key concepts of direct and structural violence, negative and positive peace would be used as basic organising ideas. These would all need to be set firmly in the context of asking what sort of futures do we want and how do we work towards them? In terms of

topics a course might look at some, or all, of the following: the nature of aggression; relationships in groups; attitudes to war; the Brandt Report; Northern Ireland; nationalism; role of women; the work of the U.N.; race relations; the super-power conflict; non-violence; alternative futures.

The attitudes are a reminder that we must each begin with ourselves, that children need their own peace of mind and self-respect before they can be open-minded and able to appreciate others. The strong sense of fairness that young children often have can also become part of a commitment to living peacefully, to caring for the planet, to respecting others, to becoming involved in political as well as personal change.

Together with the attitudes it is skills that are at the essential core of education for peace. Whatever one is teaching on the timetable these skills can be developed. We are primarily concerned that children should develop their powers of reason, so that they are able to weight up various arguments and to make informed choices as a result of critical analysis and judgement. It is essential that children are able to recognise propaganda for what it is and to be alert to hidden bias e.g. racism, sexism, militarism, whether in the media or in teaching materials.

Co-operation and empathy also involve the affective domain, an area which is vital in education for peace. Being able to co-operate and empathise makes conflict resolution more possible and classroom climate more creative. Being clear about one's needs and being able to relate assertively rather than aggressively to others, and the development of political skills combined with a commitment to peace and justice may just produce the sort of change-agents that is was previously suggested we so urgently need (page 8). These matters need to be pursued <u>across</u> the curriculum by both subject specialists and generalist teachers. They are equally important at both primary and secondary level.

<u>How should one teach?</u>

If one is teaching <u>for</u> peace and not merely <u>about</u> peace then a close relationship needs to exist between ends and means, content and form, in peace education. If one is concerned about developing self-respect, appreciation of others, empathy, concepts of fairness and non-violence then they must also be part of the process of learning. They must be an integral part of the teaching/learning relationship.

This puts the teacher in the role of facilitator rather than authority, creating

a person-centred learning climate which involves much more than just the intellect. Such a climate will encourage participation and co-operation, it will be about developing potential and encouraging children's responsibility for their own learning.[32] It will involve democracy in action through the development of social and political skills in the classroom.

The sorts of learning activities that this requires will include: small group discussion, debates, role-play, co-operative games, self and group evaluation and experiential games. Many examples of these are available for teachers, particularly from the field of world studies.[33] Underpinning such activities will be a concern not only with the pattern of relationships in the classroom, but also the premises teachers unconsciously bring to the education system, a focus on the hidden as much as the overt curriculum. Excellent but differing explorations of these issues, drawing together both local and global issues, can be found in Pat Whitaker's work on 'The Learning Process' and in Brian Wren's book Education for Justice.[34]

7. WAYS FORWARD

And what should the priorities of peace education be during the next five years? Before classroom practice can change teachers, schools and LEAs need to reflect on their aims, priorities, plans and policies. Most importantly this requires each teacher, school and LEA to be involved in carefully planned programmes of professional development. Sharing of experience, critical thinking, co-operation and appropriate reflection are all essential to good classroom practice. The following extracts, from one particular DES/Regional course, illustrate some of the questions we need to ask, the experiences that we need to share and the insights that can be gained.

Education for Peace: Some Current Anxieties and Considerations

A letter to course participants from John Slater HMI, Staff Inspector for History and Chairman of the HMI Working Party on Political Education.

1. Political Education and Education for Peace

Political education seeks, amongst its objectives, to place issues of current controversy in a context which reduces incomprehension and lessens misunderstanding, so that pupils can make up their own minds with some degree of informed responsibility and effectiveness. Amongst the issues are those concerned with violence and the circumstances which might either avoid

or diminish it.

This conference meets at a time when political education has been widely, if not wholly, accepted as a legitimate charge on the school curriculum. At the same time scepticism, indeed outright attacks, on education for peace continue unabated.

As education for peace is one facet of political education, it would be an irony if those who encourage its skills are either surprised or outraged at these attacks - themselves evidence of an open society behaving politically. They sometimes represent the legitimate anxieties of the tax and ratepayer who genuinely may not understand the stances and procedures that are involved in political, including peace, education. Anyone of course is entitled to be irritated, even outraged, by unsupported and strident attacks on what they are doing, but outrage is not enough. Conviction does not become any more convincing merely by repetition. A case of education for peace depends not only on an attempt to understand the anxieties and worries of those who disagree with it but in answering the critics, not only with evidence of good practice and the criteria by which it can be defined, but also by the condemnation, where it exists, of ineffective and irresponsible practice.

2. The Problem of Nomenclature:'Education for Peace','Peace Education','Peace Studies'

Nomenclature is important. Curricular titles should not break a 'trade descriptions act'. They should accurately describe in general terms content and aims so that parents, governors and other interested parties have some reasonable understanding of what a school seeks to do. The use of terms like 'peace education' and even more so 'peace studies' suggests that they are different and distinct from more established, understood and more frequently accepted parts of the curriculum such as moral education, social and political education, community education etc. Is the distinction valid? Is it more likely to confuse than to communicate?

Might the distinction not justifiably feed one current concern, namely that advocates of peace education have not always effectively distinguished between political and moral attitudes and aspirations, and political and moral education?

Amongst the skills urged by advocates of political education are those which insist that judgements be based on evidence, that they seek an empathetic understanding with the predicaments and points of view of other people and demand that all assumptions be analysed and challenged, no matter how uncomfortable the process. These same skills must be amongst the criteria which establish the professional acceptability of education for peace whether they be concerned with issues of

conflict and its avoidance in the school, the local community or the international community.

'Education for peace' can quite properly, be one of the aims of any school community. 'Peace education' can be an acceptable reminder that the curriculum is concerned not only with many of its traditional components which have dealt with war, revolution, industrial confrontation, poverty and violence but also with those circumstances which might either avoid or diminish violence and confrontation. 'Peace studies' is a term very rarely used by schools as it misleadingly suggests areas of study with distinct content and procedures, and which should be added to an already overcrowded curriculum. Perhaps it is time for education for peace to become more explicitly helpful and accurately associated with the thinking and procedures associated with social, political and personal education.

3. Resources and Assumptions

Bibliographies and resource lists are the Achilles Heel of some guidelines and syllabuses associated with education for peace. There is no doubt that in sheer weight there are more resources accessible to schools on one side of the debate rather than the other. Some are good. Others are superficial and misleading. Too often they are all listed equally without any critical guidance. Source materials reflecting alternative points of view are sometimes not represented. Nor are those which place issues of peace and war, international relations and violence in society in a longer historical context always adequately present.

Some statements on behalf of peace education are based on ideas which are asserted rather than examined, e.g. that violence is a form of aberrant behaviour. Does not the use of the term 'structural violence' contain within it a package deal of assumptions? How often does the historically long and complex debate on the idea of a just war appear on the agenda?

4. Pedagogy and Controversial Issues

The next round of the debate must concern itself much more vigorously with the pedagogical implications of teaching controversial issues. The recent publication of 'Teaching Controversial Issues' by Stradling, Noctor and Baines (Edward Arnold) offers some useful criteria and possible strategies. In particular we need to concern ourselves with the pedagogical implications of such terms as:

a. Balance

Certainly a range of points of view must be examined. But how many? Two may over-simplify and polarise. More may confuse. Should there be a balance within each lesson? Or within a group of lessons? Or within the length of a whole

course? Do we mean balanced teaching or balanced learning? Should teachers seek to compensate for what they believe to be the imbalance of the media and the press? Are there serious professional and pedagogical snares in this view?

b. Neutrality and Impartiality

If the idea of a wholly neutral teacher is difficult to envisage, is the idea of a teacher as an impartial chairperson acceptable? Does it remind teachers that the status of teachers can unconsciously be used to influence or at least to inhibit the development of pupils' opinion? Does an interventionist teacher encourage discussion between pupils? What are the conditions which encourage genuine class discussion? Should a teacher be impartial when pupils express opinions on, say, race, sex or violence?

c. Objectivity

No curriculum can be value free. If it is impossible convincingly to identify objective truth or not to be sceptical about teaching which seeks to collect, store, and repeat 'objective facts', can we not nevertheless demand 'objective procedures'?

d. Commitment

Sir Keith Joseph's speech on peace education made some helpful and supportive comments on this matter. If teacher's commitments cannot be concealed how best are they revealed? Is this a pedagogical or a political question? Is the rigorous debate about a range of views encouraged or threatened by the commitments of teachers being known? Is it better for teachers' views to be declared initially and explicitly or to emerge only incidentally? What about badges and stickers? Are those who believe that they threaten the professional integrity of teachers justifiably concerned? If not, why not?

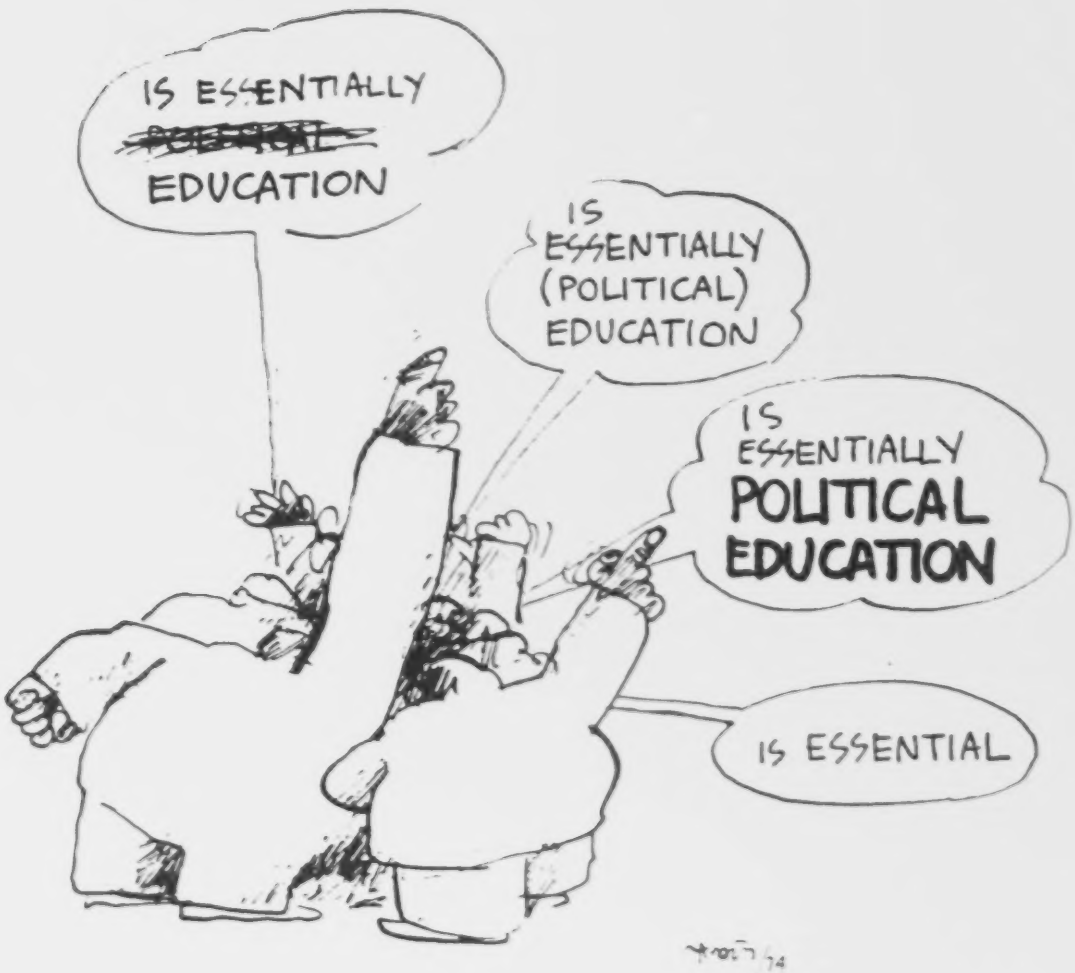
Such evidence as HMI has does not support the view that education for peace is largely in the hands of teachers seeking to indoctrinate pupils. But our evidence is bound to be limited and it would be complacent to deny the possibility of unprofessional behaviour. Marginal and counterproductive it may be but still unacceptable. More common is politically innocent, inexperienced or clumsy teaching. Its improvement depends not only on the critical use of sound and varied resources, and the examination of some of the assumptions associated with peace education, but also on carefully considered teaching strategies.

To dismiss those who attack peace education as fools or knaves may patronise or underestimate them. Nor may it supply the most effective support for the determined professionalism of most teachers.

J.G. Slater
26th July 1984

DES/Regional Course: Education for Peace
S. Martin's College, Lancaster
September 1984

PEACE EDUCATION IS...



WORKSHOP CHOICES

DES/Regional Course: September 1984

1. DISCUSSING NUCLEAR ISSUES - Richard Barnes

Much of the opposition to peace education is based on the suspicion that it is really about unilateral nuclear disarmament by Britain. This puts a particular responsibility on teachers to understand the issues and to be confident over handling controversial issues fairly. In this workhop we will explore ways of discussing questions such as: Have nuclear weapons kept peace since 1945? In teaching about nuclear weapons should we be concerned only with the facts? How might the arms race be slowed down? The emphasis will be on fresh thinking rather than worn arguments. This workshop can relate from primary to 16+ depending on the interests of the participants.

2. AGGRESSION AND NONVIOLENCE - Stefanie Duczek

This workshop is based on the assumption that nonviolence means much more than merely going limp if you are being carried away by the police! We will thus consider both the philosophy and practice of nonviolence and its applicability both to our classrooms and to our own lives. We will consider questions such as: Of what value is nonviolence in a violent world? Does nonviolence equal passivity and do we not sometimes need to be aggressive? Are there ways in which we can handle our own feelings of frustration and anger constructively? This workshop will thus help to clarify the nature of nonviolence as one of the key concepts in peace education.

3. ALTERNATIVE FUTURES - Dr David Hicks

In this workshop we will examine different ways of looking at the future. In particular we will explore the idea of alternative futures, both those that seem likely to come about (probable futures) and those that we would like to come about (preferable futures). We will then consider the nature of peaceful futures, both at local and global scales, and discuss the ways in which such visions relate to our everyday priorities. Examples of classroom activities for the 8-13 age range and for the older pupil will be available.

4. PEACE AND THE PERSON - Pat Whitaker

In this workshop we shall consider some of the ways peace and conflict affect our interpersonal living. In particular it will focus on the part that listening can play in building more peaceful relationships, and in helping us cope more creatively with interpersonal conflicts. The workshop will be of an experiential nature including work in pairs and small groups. The activities used in the workshop will have particular application in the classroom and can be used effectively not only to deal with interpersonal issues but in helping pupils learn more successfully.

WORKSHOP CHOICES

DES/Regional Course: January 1985

1. PRIMARY APPROACHES - David Hicks

In this workshop we will draw on the experience of the World Studies 8-13 curriculum project to look at approaches and activities suited to younger children Examples will be taken from the project handbook to be published in February. We will also share our own experiences and look at resources that we have found valuable. If you are able please therefore bring examples of materials you have used.

2. SUBJECT BASED APPROACHES - Stefanie Duczek/Miriam Steiner

Issues of peace and conflict can be considered in virtually all subjects and at all levels. In this workshop we will therefore consider how particular topics and themes can be developed within specific disciplines and also how different disciplines can contribute to education for peace. Examples will be drawn from a wide range of subject areas, but participants will also be able to focus on their own specialisms.

3. STUDYING AN ISSUE: GENDER AND VIOLENCE - John Hammond

In this workshop we will take one particular issue and consider how it may be dealt with in the classroom. We will thus examine the following three claims: i) that violence and aggression are essentially male manifestations (almost all violent crime is by males; war is a male province; the arms race is a male promotion); ii) violence and aggression are integral to male identity; iii) because the above are seen as "natural" the processes of inculcation in home, school and society are often unnoticed and unquestioned.

4. CLASSROOM BEHAVIOUR & CLIMATE - Pat Whitaker

This workshop will focus on pupil behaviour in classrooms and examine some possible approaches to improving classroom climate. In particular, it will consider the following questions i) Which are the pupil behaviours that cause a problem in the classroom? ii) What are the reasons for such behaviour? iii) What responses can teachers make to such behaviour? iv) Which particular personal qualities in teachers make for the most effective learning in pupils? The workshop will thus consider stategies for developing more peaceful classrooms and improving the quality of relationships within them.

5. TEACHING LIFESKILLS - Steve Ford

In this workshop we will explore methods used in lifeskills training by looking at the assertiveness programme being used at Moston Brook High School as part of its Personal and Social Education course. The workshop will be participatory in nature and focus on active learning methods. It will finish with a consideration of the process by which lifeskills can be effectively acquired.

6. EXPERIENTIAL LEARNING - Stefanie Duczek

Since it argues that 'the medium is the message' education for peace pays as much attention to teaching methods as to content. This workshop will thus focus on teaching/learning styles which engage the whole person. Experiential learning focusses on both the head and the heart to enable pupils to participate in, and begin to experience, a range of key concepts such as: interdependence, co-operation, empathy, competition and oppression. This approach to learning offers an opportunity to explore such concepts with both intellect and feelings and has proved very successful in the classroom.

7. INTERPERSONAL CONFLICTS - Miriam Steiner

In this workshop we will explore dilemmas of interpersonal conflict and the need to develop skills of conflict resolution. As an aid to this we will look at a video from Concord Films called Thinking About Conflict. This consists of three short films, illustrating adolescent conflict, to provoke discussion on conflict and conflict resolution in everyday life. Using these as starting points we can consider our own teaching of conflict resolution skills and hopefully also develop our own.

SOME EVALUATION COMMENTS

- An excellent course, very well organised. The participatory nature of the course was very heartening. Emphasising peace as a process as well as a state was useful for me.
- Enjoyable, illuminating, disturbing.
- One of the few courses (sadly) where theory, practice and method have been realistically linked. Not hours of being talked at - thank God! But supportive, constructive, some theoretical input (and opportunities and potential to find more) and use of methods as well as exposition of them.
- I find it encouraging that this is a DES course - because of the implication that education for peace is of national importance.
- It is the useful, practical, working hints on teaching which I have valued most. When you speak to my soul, not just my intellect, I change. Likewise with others.
- Pleased and reassured to find I was not about to share my weekend with a group of extremists, who would reflect the stereotypes suspected by some of my colleagues back at school. The 'getting to know you' exercises were the best I have experienced on such a course.

- I do not see the point of silly, meaningless, embarrassing little games. If I wanted group therapy I would have attended a different course.
- This has been an enlightening experience for me not only professionally but personally. I anticipated more structure, more direction, however I am glad that the course enabled me, through the various activities to have time to think for myself. Therefore the interactive nature of the course has been a bonus and I have not missed the formality that I originally expected.
- I do feel different as a result of these two days and although at times I felt lost, ignorant, even pathetic, I have also experienced feelings of such warmth that as a human being I feel much more positive about myself. It has been more than worthwhile.

Education for peace is thus about offering alternative viewpoints and procedures in an often violent world. If an understanding of conflict analysis and conflict resolution can lead to less violent schools and a less violent world, if non-violence offers some hope for the disorders of the late 20th century then education for peace may have something to offer all our schools.

8. NOTES

1. Nigel Young gives a useful review of the changing trends in peace research in Problems and Possibilities in the Study of Peace, Bradford University Peace Studies Papers No. 3, 1980.
2. Johan Galtung makes this suggestion in 'Peace Education: Problems and Conflicts' in Education for Peace: Reflection and Action, Haavelsrud, M. ed., IPC Science and Technology Press Ltd., 1976. His work on 'preferred worlds' is exemplified in Galtung, J. The True Worlds: A Transnational Perspective, The Free Press, N. York, 1980
3. Mushakoji, J. 'Peace Research and Education in a Global Perspective', Handbook on Peace Education, Wulf, C. ed; International Peace Research Association Education Committee, Frankfurt/Main-Oslo, 1974.
4. The American response was Buergenthal, T. & Torney, J. International Human Rights and International Education, U.S. National Commission for Unesco, 1976.
5. Unesco Recommendation: Education for International Understanding, 1976. This was DES Circular 9/76 and SED Circular 962 in Scotland.
6. It would be valuable if the DES revised this publication and letters to them on this subject might provide a useful prompt. International Understanding: Sources of Information on Organisations was last printed in 1979. The Standing Conference on Education for International Understanding can be contacted

c/o Extramural Division, School of Oriental and African Studies, Malet Street, London WC1E 7HP

7. Developments in the 1970s have been well covered in Derek Heater's World Studies: Education for International Understanding in Britain, Harrap, 1980 and Teaching World Studies: An Introduction to Global Perspectives in the Curriculum, Hicks, D.W. & Townley, C. eds. Longman, 1982. The suggestion that these fields are best seen as offering different key concepts for curriculum planning was developed by Hicks in "Racial justice, global development or peace: Which shall we choose in school?" World Studies Journal, 2(4), 1981. It has most recently been taken up by the International and Multicultural Education Project (IMEP); contact Mr O.J. Dunlop at Jordanhill College of Education, Southbrae Drive, Glasgow G13 1PP.

8. Galtung, J. 'On Peace Education' in Handbook on Peace Education, (see 3 above).

9. DES, A View of the Curriculum, HMI Series: Matters for Discussion, HMSO, 1980.

10. DES, The Curriculum from 5 to 16, HMSO, 1985

11. Elizabeth Boulding, 'The Child and Non-Violent Social Change' in Handbook on Peace Education, (see 3 above)

12. See 7 above

13. Cooper, P. "The development of the concept of war", Journal of Peace Research, 1(1), 1965 and Tolley, H. Children and War: Political Socialization to International Conflict, Teachers College Press, N. York, 1973

14. The research on what children are thinking and feeling about nuclear war has been usefully reviewed by Ruth Davies in Children and the Threat of Nuclear War, CPS Occasional Paper No. 8, 1984.

15. See for example Ashley Montagu's The Nature of Human Aggression, Oxford University Press, N. York, 1976.

16. Geographers have recently been reminded of these perspectives by Rex Walford in 'Language, Ideologies and Geography Teaching' in Signposts for Geography Teaching, Longman, 1981

17. Reidy, M. "What should we tell our pupils?" Talkback, Times Educational Supplement, 31st October, 1980

18. Rick Rogers, 'Schools and the Bomb', Where, Advisory Centre for Education Ltd., April, 1981

19. This course is described in Fisher, S. et al., Ideas into Action: Curriculum for a Changing World, One World Trust World Studies Project, London, 1980.

20. NUT/NATFHE, Joint Statement on Education for Peace, National Union of Teachers and National Association of Teachers in Further and Higher Education, 1981. Available from either NUT or NATFHE at Hamilton House, Mabledon Place, London WC1H 9BD.

21. Rowan, P. "Resolution of peace and conflict" Times Educational Supplement, 14th May, 1982.

22. National Council of Women, Educating People for Peace: Report of a One-Day Conference, National Council of Women of Great Britain, 1984

23. A residential DES/Regional course entitled 'Education for Peace' was attended by some forty teachers from the North West in 1984-5. Some of the evaluation comments are found on pages 27/28.

24. See for example Marks, J. 'Peace Studies' in our schools: Propaganda for Defencelessness, Woman & Families for Defence, 1984; and Scruton, R; Ellis-Jones, A. & O'Keeffe, D. Education and Indoctrination, Education Research Centre, 1985

25. See Snook, I.A. Indoctrination and Education, Routledge & Kegan Paul, 1972 and Snook, I.A. ed., Concepts of Indoctrination: Philosophical Essays, Routledge & Kegan Paul, 1972

26. See Crick, B. 'On Bias' in Essays on Political Education, Crick, B. & Heater D. eds; Falmer Press, 1977 and Crick, B. & Porter D. eds. Political Education and Political Literacy, Longman, 1978

27. Contact the Peace Education Network via Mary Hale: 33 Churchill Avenue, Kenton, Middx HA3 0AX

28. This BBC broadcast went out at the end of August 1985.

29. This definition of education for peace comes from Stefanie Duczek, one of the teachers involved in planning a two year Peace Studies course at the Atlantic College (see 19 above).

30. The Nottinghamshire report called The Development of a Curriculum for Peace Education, is available from the Education Department, County Hall, West Bridgford, Nottingham NG2 7QP

31. This framework is based on one developed by Robin Richardson in 'Culture and Justice: Key Concepts in World Studies and Multicultural Education' chapter 2, in Teaching World Studies: An Introduction to Global Perspectives in the Curriculum, Hicks, D. & Townley, C. eds; Longman, 1982

32. The classic text here is Carl Rogers' Freedom to Learn in the 80s, Charles Merrill Pub. Co; Columbus, Ohio, 1983.

33. Examples of such resources include World Studies 8-13: A Teacher's Handbook, Fisher, S. & Hicks, D., Oliver & Boyd, 1985; and Robin Richardson's Learning for Change in World Society, One World Trust World Studies Project, London 1979.

34. Pat Whitaker, 'The Learning Process' in World Studies Journal 5(2), 1984; Brian Wren, Education for Justice, SCM Press, 1977; also Stradling, R. Noctor, M., Baines, B. Teaching Controversial Issues, Arnold, 1984

With acknowledgements and thanks to the Councils and Education Press for the cartoon facing page 1 and to Claudius and the CCPD Network Letter for the cartoon on page 24.

The Centre for Peace Studies was established in 1980 to provide a national advice and information service on all issues relating to education for peace.

Occasional Paper No. 2
Culture, Race and Peace: Tasks and Tensions in the Classroom
Robin Richardson

Occasional Paper No. 3
Education As If People Really Mattered
Patrick Whitaker

Occasional Paper No. 5
Futures Education: Why We Need to Teach for Tomorrow
Richard Slaughter

Occasional Paper No. 6
Obstacles to Disarmament Education
Betty Reardon

Occasional Paper No. 7
Peace Education: The Australian Connexion
David Hicks

Occasional Paper No. 8
Children and the Threat of Nuclear War
Ruth Davies

Occasional Paper No. 9
Education for Peace: Issues, Dilemmas and Alternatives
David Hicks

Details of these and other publications can be obtained from the Information Officer, Centre for Peace Studies, S. Martin's College, Lancaster LA1 3JD